

39: Bernatzik--50(A) E-5 (1936-1937) 1947 AO1 Thailand A01

Moi AM9
Karen AP7

Kinship Terms of the Peoples of Farther India
/Between pp. 34 and 35/ (own findings)

Translation	LĀHŪŠĪ	KĀRĒŊ	BIỆT
1. Birth	pə ləvé	əpəp	dəhəp
2. Birth of a boy	həka pə or yəpə pə	əpəp ləpə həkə	həp būlāu
3. Birth of a girl	yāmī pə	əpəp ləpə mə	həp būr (būr = feminine)
4. Birth of twins	yə tsəkə	əpəp səhūi	həp bār
5. Childhood	yəpə nə	pəsəhə	həp tsə
6. Maturity	yəhə		ɔy (y = silent)
7. Maturity of a boy		pəsəhə	
8. Maturity of a girl		məgə	
9. Man	tsə mə	pəhəkə	būnū
10. Woman	yāmī	pəmū	būr
11. Father	əpə	pə	bə or mbə
12. Mother	əyē	mə	mə or mē
13. Brother			
14. Younger brother	əpə pə	pəsə pəhəkə	ə būlāu
15. Older brother	əvī pə	və tsə	nān
16. Sister			
17. Older sister	əvī mə	və nə	vəh
18. Younger sister	əpə mə	pəsə pəmū	ə būr
19. Husband	əpəmə or əpə	və	tsəy
20. Wife	əmī	mə	ur
21. Son	yəpə	pə pəhəkə	həp
22. Daughter	yāmī	pə pəmū	həp būr
23. Paternal grandfather	əpə	pə	kyə
24. Paternal grandmother	əpī	pī	ōu
25. Maternal grandfather	əpə	pə	kyə
26. Maternal grandmother		pī	ōu
27. Father's brother a)*	nə pə əvī pə	pānī	wə
28. Father's brother b)**	nə pə əpə pə	pānī	həyən

*a) = when older.

**b) = when younger than the person concerned. e.g., father's brother a) is the older brother of the father, and father's brother b) is the younger brother of the father.

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/Between pp. 34 and 35/

T M K 601	Translation	LĀHŪSĪ KĀRĒN		BIET
		English	Thai	
	61. Son of daughter	q hōō hōōā	h pōhōā	tyāu
	62. Daughter of daughter	q hōō yami	h pōmō	
	63. Father of wife	qōū	mā pā	bē pō
	64. Mother of wife	qōī	mā mō	mē pō
	65. Brother of wife a)	qōpā	vēpō pōhōā	mā
	66. Brother of wife b)	qōpā	pōōō pōhōā	hōyn
	67. Sister of wife a)	qōī mā	vēpō pōmō	mā
	68. Sister of wife b)	qōā mā	pōōō pōmō	yā
	69. Husband of wife's sister a)	qōī mā qōpō	qōhōā	mā
	70. Husband of wife's sister b)	qōā mā qōpō	tāhī	hōyn
	71. Father of husband	qōū	mē pōpā pōhōā	bē pō
	72. Mother of husband	qōī	mē pōpā pōmō	mē pō
	73. Brother of husband a)	qōī	vē pōpā	mā
	74. Brother of husband b)	qōā	pōōō pōhōā	hōyn
	75. Sister of husband a)	qōī mā	vē pōpā	mā
	76. Sister of husband b)	qōā mā	pōōō pōmō	yā
	77. Husband of the hus. sis. a)	nā vī mīmā	qōhōā	mā
	78. Husband of the hus. sis. b)	nā nāpā mīmā	tāhī	hōyn
	79. Family	vē tyūyā	qōō qōōqō	
	80. Large family /extended fam. /			bāi mōqī
	81. Small fam. /nuclear fam. /			bāi
192	82. Member of the tribe	lāhō	pākīnyā	phōnā OR būnā
	83. Outsider	vē tōq		bū nōy
	84. Old Man	tāq mō	pētā pōā pōpōā	bōrāny (y = silent)
	85. Old Woman	āpī mā	pēmā pōā	bōrāny (y = silent)
	86. Chief	qōōō	pētāpā	mā bōn
	87. Great chief			
	88. Village chief			
	89. Deputy chief			
	90. Friend	qōō	pōāhōānō	qōh
	91. Enemy	tāōpā	qōōāqōāqōā	bōrān
	92. European	hōōō pō	pōā qōā	bōn bōn (bōnī = per bōk = whit

/For explanation of a) and b). see footnotes on first page of table. /

THE KAREN PEOPLE OF BURMA

531 of color and design is practically limited to the woven patterns of
 531 some of their garments. They have only a scant vocabulary for
 192 colors. I have seldom heard them remark on the beauty of a sunset
 or the glories of a sunrise. Sometimes they have called attention
 to a pleasing landscape, but I have wondered whether they were
 not doing so because they knew of my pleasure in such scenes.

571 The Karen is a plebeian. His manners at home are crude, al-
 609 though he is not without a certain personal dignity. His shy-
 ness in the presence of strangers, especially of those whom he
 fears, causes him embarrassment. Under such circumstances he
 often impresses one as being impolite. He is not servile. It has
 [554] never been his custom to "shiko".² The greatest chief is a comrade
 among his men, who do not yield their self-respect in his presence.
 Nevertheless, the inherent timidity of the race shows itself in the
 avoidance of making a request in person. A request may expose
 the one making it to the chagrin of a refusal and the one addressed
 to the unpleasant necessity of giving an adverse answer. The Karen,
 therefore, gets a friend to act as his intermediary. Even a boy who
 wants to buy a book will have his classmate get it for him.

152 Amiability is another marked trait of the Karen, both of the
 177 educated and the uneducated, rendering them acceptable in many
 462 kinds of service. Young Karen women are in demand as nurse-
 maids all over Burma, and not a few have gone temporarily to
 England and America in that capacity. They are kind, patient, and
 faithful in their care of the children entrusted to their care.

000 The remarkable chastity of the Karen is also worthy of notice.
 It has, however, been mentioned in several places in this work
 and perhaps need not be discussed further in this connection, except
 to say that the fear of the evil consequences of violating the laws
 of the elders has kept them free from many unhealthy customs
 that are found in many parts of the world.⁴

² "Shiko" is a Burmese word signifying the act of worship, or of showing respect to officials.

⁴ See pages 139, 142, 192, 238.

23: Benedict

184, 192, 582, 591, 602, 611, 613, 614, 616,
618, 621

All Southeast Asia

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/For lists of kinship terms, and for excellent and detailed information concerning correlations between kinship terminology, patterns of behavior, and social institutions, see category 601./